1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

291 to cope with the routine of their ordinary lives as the result of a day of real happiness. At the festival they 302 had felt and acted as if they belonged to the most beautiful and happy people in the world. Proud as peacocks, 182 they had walked smiling through the throngs as if they were queens. They had listened with pleasure to the jingling of the strings of copper coins hanging from their sashes; they had been delighted by the fluttering of the silk and satin handkerchiefs hanging by the embroidered ends of their sashes. They had enjoyed the fragrance of the strong musk perfume on their garments, and they had been admired and congratulated.

291 Unmarried girls are not dressed as gaudily as the married women. They wear blue cotton trousers, the attached lower legs of which are made of red cloth. Their blue cotton boots are embroidered with Chinese designs, usually of flowers. They wear the long gown of violet, green, blue, or red cotton cloth, with an apron over it. The hem of the gown is decorated with red cotton stitching. The collar is always of red cotton, and is embroidered. The sash is a piece of red cotton cloth, without embroidery. The sleeveless jacket is of green, blue, or red cotton trimmed at the edges with red stitching. Unmarried girls wear their hair in a small "bun" on top of the head, bound with red cord and covered with a shell. The rest of their hair is braided in two plaits, bound together at the neck with red cord and covered with a short sheath decorated with shells. Unmarried girls never wear hats. In winter they cover their ears and the side of their foreheads with a strip of red cotton cloth.

●301 Both married and unmarried women wear bracelets, sometimes three or four pairs, and silver rings on the fourth finger of each hand—sometimes three or four rings on the same finger. The rings are sometimes of plain silver and sometimes set with coral or turquoise. Unmarried girls wear only small, simple rings in their ears. The earlobe is pierced in the spring on the day of the festival of the ancestors.

778 Both men and women often wear a reliquary on the chest, made like those worn by Mongols and Tibetans, often of silver, containing bits of writing from Tibetan scriptures, and sometimes miniature Buddhas.

HANDICRAFTS AND ORIGIN OF ARTISANS

463 There are, of course, no large scale industries among the Monguors. Most of their necessities can be bought either in the Chinese towns, or at the monastery festivals or the fairs that are held at the time of the clan assemblies. The handicrafts that are found among the Monguors themselves are limited to weaving, felt making, the making of fur coats, and the work of silversmiths. In addition there are a few carpenters and stone cutters.

286 The Monguors spin their own woolen yarn. Men, women, and older children spin when they have nothing else to do, drawing out the threads from a handful of

/31 cont'd/

584 This mania for exploiting one another, which shows one small aspect of the race, is manifested at different times in the matrimonial customs; but this aspect being general, it does not offend any T'ou-jen.

583 b) How does one proceed to the delivery of the presents?

The go-between goes to the home of the bride, this time with two jugs of gin, stoppered with the lozenge and tied with the wool. The purpose of the visit is twofold: the first is to set the day of the ceremony, the second is to try to bargain again on what had been agreed upon to spend for the girl, "for the bridegroom's family is very poor, they have recently had misfortunes, losses of livestock, unforeseen expenses; in spite of all their good intentions they have not yet been able to buy the full number of required gifts, in short, it will be necessary to be generous this time and give ever so little 'face' to the go-between...."

583 584 It is good form to yield at least something. When they yield, they proceed by pairs, for example two strings of cash, two pieces of cloth.... The concessions made, the day of the ceremony is set.

584 If the daughter-in-law's family is poor and the son-in-law's wealthy, the go-between will propose to the latter that they invite the poor family to their home so that the ceremony can take place impressively. In this case, the earnest will be given at the groom's home in the presence of the go-between.

583 The delivery of the presents is generally not made without ceremony. It is the occasion of a little festival in the bride's family, in which the go-between, the groom's father, his maternal uncles, his older brothers, the advocates of a little while ago, in all seven or eight people, participate.

/32/ The go-between, taking the jug brought from the groom's home, offers to all the bride's family a tiny cup of gin; then he [301] spreads on a table the marriage gifts, to which have been added: two artificial flowers which will be stuck in the bride's hair, two bricks of rouge, a piece of black crepe which will serve as a veil, a pair of eardrops, a pair of artistically embroidered shoes.

/88 cont'd/

Ma 614 589

the Mokunda may decide if she shall be remarried or not, and usually he takes the widow's interest into consideration. /Cited in English, with French interpolation indicated by parentheses./

2. Procedure for the Purchase of a Widow

Mo 587 [765]

Let us suppose that a young widow has returned to her parents' home 49 days after the death of her husband. It is one of the facts of the day, known immediately throughout the whole region, all the more because everybody knows she is waiting for a match. The candidates who have already made inquiries ask through a go-between or even personally for an interview with the widow. This interview ordinarily takes place at the home of a neighbor or friend. If the /89/ negotiations have results, the two parties generally give each other a token; the widow gives her ring or her eardrops or her bracelet; the future husband invariably gives his belt. These tokens bestow the right to act with force in case of contest, of rivalry, or of resistance on the part of the widow's owners. Only a few days after the interview, for such marriages move with precipitation and in the greatest secrecy for fear that the widow will be abducted by a rival, the suitor sends to the widow's "own" parents two go-betweens. They present themselves with the traditional jug of gin and arrange for the earnest, which is here insignificant. It generally does not exceed about ten strings of cash. It is a pure formality. They leave from home, enjoining the greatest secrecy, to go to the home of the former parents-in-law of the widow in order to obtain their consent and to discuss the price. The parents-in-law are indeed the owners of the widow.

Mo [301]

Mo 587 606

When the parents-in-law are well disposed and willing to discuss in question, they are offered a jug of gin; in the opposite case the jug is taken away, and plans are made to abduct the widow by force and as quickly as possible. But when all goes well, the go-betweens come back the second day and begin by promising the

2: Schram--205 M-4, 5(1915-1920) 1932 AE9 Monguor AE9

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Two girls belonging to a Tibetanized T'ou-jen family. They wear the dress of the girls of Hoa-ri (northern Sining). The older one is spinning with the distaff and carries at the nape of the neck the stick to which she fastens the thread; the little one pulls out the wool.

[638 cont.]

292 765 [171] Mourning dress: Mourning is worn immediately after the death. It does not consist of a special white garb, as among the Chinese, but only of a change of dress.

During the period of mourning the men remove their colorful vests and take everything colored off their clothing, such as neck bands, sleeve edging, etc. Their long cloak is turned and worn with the lining, or in winter with the fur, on the outside. [302] They do not cut their hair, and they let the beard grow. The red or green trouser belt made of cloth is replaced by [639] a white or black one. Instead of the clothes-belt they wear a thick hemp string.

Like the men, the women also remove the colorful sleeve strips, trouser trimming, and shoe and boot ornamentation, especially everything red. The red or green skirt over the trousers is not worn at all. Instead of the colorful clothes, the woman puts on only a simple upper garment of one color. She takes off the ear pendants, arm bands, and the neck band, and [301] removes from her headdress all lace, tassels, and hanging strings, as well as the silver hair cap [Haarschale] and the little copper plates. She keeps only the simple, rigid frame of the headdress and covers its colorful strips uniformly by sticking green paper on them. She puts a blue cloth made of coarse linen over this as a head veil. She replaces her broad and colorful belt with a hemp string.

[602] [593] All the close relatives are required to wear mourning dress, those who also must give the death-offering. The only exception is the husband upon the death of his wife. He may not wear mourning.

764 782 [602] Prayer service: The prayer service is called "prayer tea." The relatives on the father's side assemble daily in the house of mourning; toward evening they sit on the kang around the open fire in the kitchen and pray the mani for the dead on their mani-string. When they are finished, they receive noodle soup and go home. This prayer service lasts until the day of cremation. One need not sit around the kang fire, however, but can also perform these prayers before the death-box itself.

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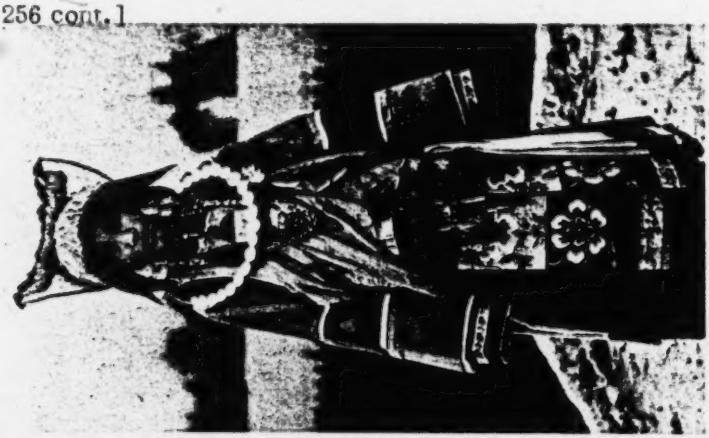

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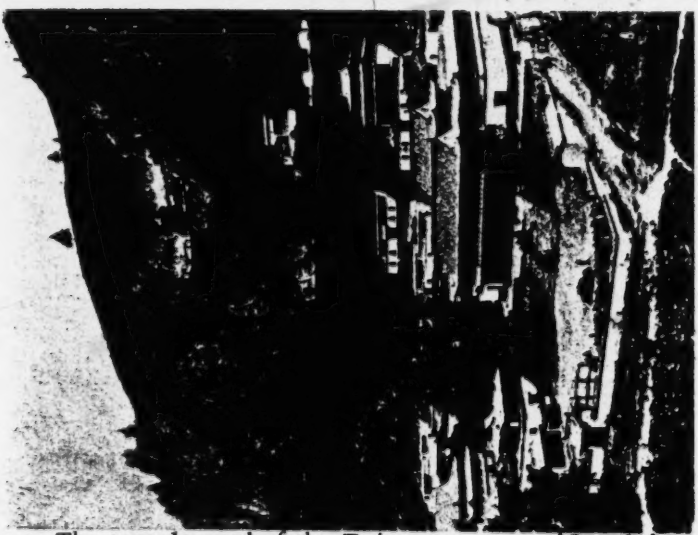

a: The temple yard of the Tujen monastery dGon-luñ. Left, the gable of the Tuguăn palace, Tuguăn-laroñ. In the background the foothill of the Tuguăn mountain, Tuguăn-ula. (Photo. Jos. Trippner.) b: Young Tujen woman in ancient dress. Characteristic are: the high headdress, niudar, now prohibited; the neck ring; the wide sleeve rings; the wide embroidered cloth bands over the skirt. The pattern was the garb of a Tujen princess. (Photo. Mission Archives, Sining.)

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/The Monguors/

N *563 M 276 [372] men make their own pipes from the leg bone of a sheep. The smoking kit, a small pouch holding tobacco, a pinch of tinder and some small flints, hangs on the belt at the waist. The light is obtained by striking tinder against the flint.

c. Clothing

N *563 M 291 [177] The Mongours have always been proud of their national costume, though since the enrollment of some Chinese into their clans, a few communities have adopted Chinese clothing. During the rule of the Chinese Nationalist government, most of the Mongours kept their own costume. According to Father Schram, M [668] [177] who made a thorough investigation of the people, they were not allowed to wear the national costume after the Communists conquered their country in 1949. It is not known whether the Communists are continuing their policy of obliterating the distinct costumes and traditions of the small minorities.

M [171] The clothing of the Mongours is not greatly different from that of the Mongols. Traditionally, the men dress much less elaborately than the women. A man ordinarily wears a dark blue cotton gown, similar to that of the Chinese, that opens on the right side and hangs a little below the knees. The upper part of the gown is loose and a sash or belt is worn at the waist, making a copious pocket in which the man carries his eating bowl and various odds and ends. When working at home, a man wears a gown of roughly woven white wool. Festival gowns of the rich are of silk or satin, and a vest or sleeveless jacket is worn over the gown. The ordinary man wears a cotton gown and jacket for festive occasions, with a plain silk or cotton sash.

In the old days, men wore trousers only when they went to town. Now they regularly wear blue cotton trousers cut in the Chinese style, with the legs stuffed into their cloth-topped knee boots. The tops of dress boots are sometimes embroidered. In winter, leather boots are worn. Few Mongours wear undercloth-ing, and neither men nor women wear stockings.

M [301] Almost every young man wears a silver-plated bracelet carved with Chinese designs, and most men wear finger rings set with coral or turquoise.

The woman's gown is very full, has wide sleeves, and hangs to her heels. It overlaps in front, and buttons down the left side. An outer gown of coarse, unwashed wool is used as a working garment. Because of the natural oil in the wool, the gown sheds water well. A sash or girdle holds both gowns at the waist. Generally the poor do not wear trousers, the two gowns being their only garments.

N *563 M 292 Well-to-do women have elaborate and gaily colored festival dresses, fancy trousers and false sleeves. Like the Mongol women, they wear fancy headdresses and boots for dress occasions. At such times the outer gown is left off and the inner

/The Monguors/

N *563 M 292 gown, of finer cloth, is blue, green, red or violet. Two or three sets of extensions, of different lengths and colors and edged in contrasting colors, are sewed to the sleeves of the gown, giving the impression that several gowns are worn. The gown has a red embroidered color; the boots have black feet and red embroidered tops. The woman's trousers, usually dark blue, are tucked into the boot tops like the men's, but for dress occasions she removes the ordinary trouser legs, which are sewed to a hem just below the knee, and replaces them with richly embroidered legs which she wears outside the boots.

N *563 M 294 292 Women make their own boots, sashes and gowns. A Mongour bride spends months preparing these garments for her trousseau. She generally owns only one pair of fancy boots in her lifetime. She wears them only on festival occasions, and at the age of forty she puts them away and wears plain ones.

N *563 M 302 301 [291] Hair styling and headdress are very important to a Mongour woman. Strict tradition rules both. The young girl wears a small bun, bound with red cord and covered with a shell, on the top of her head, and braids the hair in back into two plaits bound together at the neck with red cords and decorated with shells. She never wears a hat.

N *563 M 302 291 [191] There are nine different hair and hat styles, each peculiar to one Mongour group. The married woman wears the style of her husband's group. In general, these styles resemble those of the Mongolian women. Whereas the Chinese women in this part of China never wear hats, the young married woman of the Mongours is never without one. Around home she wears a simple felt hat; on festive occasions she wears the traditional fancy hat of her husband's clan. If her parents are dead when she reaches the age of forty, she puts away her hats, showy boots, extra sleeves and all other finery forever. If her parents are still living, she continues to wear these things for a few more years so the parents will not feel they have yet reached extreme old age.

N *563 M 301 [888] Women and girls love jewelry. They often wear three or four bracelets, and three or four rings on the same finger. Married women have elaborate earrings; young girls wear simple ones.

3. Social values and customs

N *563 M 177 [128] [614] There are in Mongour society many practices reminiscent of a matriarchal family structure. Many Mongours, however, have lost their own language, repudiated their Mongour traditions and become entirely Chinese in their social outlook. The following discussion will concern only those people whose clans are called T'u-jen by the Chinese of the Hsi-ning region, and whose chiefs were made T'u-ssu in the Ming Dynasty.

N *563 M 769 614 a. Ancestor worship

Important ancestral rites are performed annually at the be-

[323 cont.]

T 142 look in their earliest childhood, which is then lost when they get older.

34. Mongolian woman from the Ra lo tribe near Tchü tsang se, Ta tung hiän, with pronounced Mongoloid features, consisting of strong zygomatic arches, Mongolian fold, deep-saddled button shaped nose, flat face and high forehead.

M Figures 25-39. Tu jen (Monguor or Dolden)

142 35. Two women from the Dung kou near Hu chu; the man beside them 302 is a Turk. In the women the Mongolian features are quite 301 pronounced. The Monguor are Old Mongolians, who parted 291 at an early date from the present Mongolians. In contrast to them the Turk with his profiled face and the heavy growth of beard shows the European stamp of the Old Form [Altform] like Figures 14 and 45. The Tu jen wear the most varied forms of fantastic head ornamentation, made of cloth and twisted strings, and they like bright-colored, gay clothes with pretty embroidery. Noteworthy are the stuffed animals (made of cloth) as decoration: rabbit and lamb on the woman on the right; horse and crab on the woman in the middle.

36. Forty-year old woman from the vicinity of Hu chu with a string of mussel shells on her breast.

37. Tu jen woman with a trident headdress from the vicinity of Lo tu. She shows the long-faced Mongoloid type.

38. Eighteen-year old Tu jen bride from the Ho ngä dse kou. The Mongolian fold is missing; the nose is higher.

T 142 39. Thirty-five year old Angar woman from the Ba ya ta wan tribe 301 near Kan chow in Nän shän. By language the Angar are Old Mongolians like the Tu jen. The women has a strikingly thin and narrow nose with a bent tip. The open eye has no Mongolian fold. The face is long and narrow and of a Europid strain. Typical for the Angar women are the braid-covers made of metal rings with stones and enamel.

[324]

T Figures 40-54 Mixed types.

142 40. Twenty-two year old agricultural Tibetan woman from the vicinity of Tchü tsang se, Ta tung hiän. The long narrow nose, the long lower part of the face and the open eyes show

7: Hermanns--335 E, 5 (1935-1945) 1948 AJ1 Tibet
Monguor AE9

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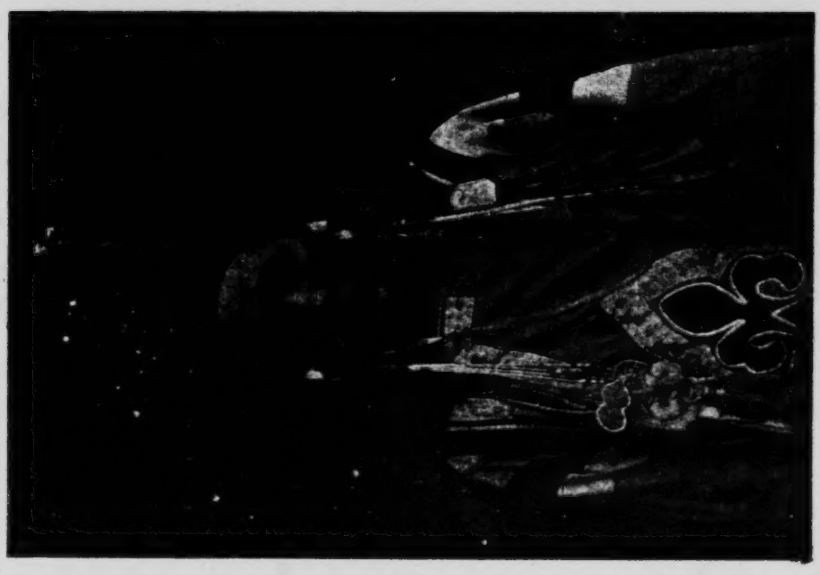
37) Tu jen
(Lo tu)

38) Tu jen
(Ilo nä dse)



7: Hermanns--333 E, 5 (1935-1945) 1948 AJ1 Tibet
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45) Uigur (man)

45) Tu jen (man)

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